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ART. I.—THE SCIENCE OF PHYSIOGNOMY.

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The Science of Physiognomy consists of three parts: First—**CRANIOLOGICAL** Physiognomy. Second—**BIOLOGICAL** Physiognomy, or the Physiognomy of muscular action and motion. Third—**SARCOUS** Physiognomy, or the Physiognomy of growth and development.

**CRANIOLOGICAL** Physiognomy was explained in the May number, by showing the localities, in the face, of those organs which lie behind it, and modify its developments.

**BIOLOGICAL** or muscular Physiognomy, comprehends the various movements of the muscles of the face, and the effect which they produce upon its form.

**SARCOUS** or fleshy Physiognomy, comprehending especially the forms and appearances assumed by growth, nutrition and circulation, involves an extensive consideration of the laws of growth of the different portions of the human frame, as modified by the brain.

Biological Physiognomy requires a general knowledge of the laws of correlation between the brain and muscular system; it requires, especially, a particular knowledge of the fact that each organ of the brain is associated with a particular organ of the face, and a particular influence or line of movement which it imparts to the muscular system. It requires that we should know, with considerable accuracy, the pathognomic line of each organ of the brain, and the manner in which it is displayed by the muscles; it requires that we understand the anatomy of the face, and the forms produced by the action of each muscle. Hence, a complete scientific development of this subject would require a separate volume, with a great number of pictorial illustrations, which I propose to prepare at my earliest convenience.

VOL. II.—V.

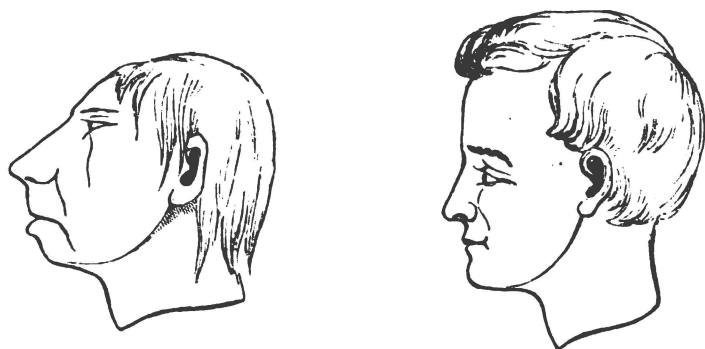
Without going into all the minutiae of this subject, we may readily recognize the leading principles, which can be stated in general terms: First—all the coronal or superior organs of the brain, have a general tendency or direction upwards; and secondly, in their influence upon the face, they modify its expression by giving elevation to all the features; they act upon those muscles which lift the brow, the alæ of the nose, the lips, the angles of the mouth and cheeks, while they open the eye-lids and give a bright, soft expression to the eyes; the effect of these movements upon the expression of the countenance is, to produce a remarkable degree of gentleness, amiability, and richness of expression. On the other hand, the organs of the base of the brain having a downward tendency, impart a corresponding direction to the muscles of the face; they cause the brow to descend in the form of a frown, and the eye-lids to hang in a manner which contributes to a gloomy expression. The nose is depressed and pinched, tending to be more elongated downwards; the lips are drawn down, and in connection with the depressed angles of the mouth, give to the whole countenance a stern, morose expression.

Every artist is familiar with the fact, that the expression of the face may be completely reversed by a few slight changes of the features; when the corners of the mouth turn up, they give a smiling, happy expression, but when they turn down, the expression is morose and sorrowful. The effect of these muscular movements is not only to change the relations of the features for the time being, but ultimately, permanently to modify their form and character; under the basilar influence the nose and upper lip become elongated, the lower lip becomes more prominent and depressed, and the lower part of the face receives an increased fullness at the expense of the upper portion. These changes all tend to give the countenance a stern and repulsive aspect, and produce an expression which at once strikes us with disgust from its coarse and brutal character. When we contrast that form of countenance, which is produced from the coronal developments, with that which results from the basilar organs, we perceive at once that we are contrasting good and evil, and that the form of countenance produced by giving to the muscles the line of action of the basilar organs, is as hideous as the form produced by the coronal organs is lovely and beautiful; indeed, there is a plain way of illustrating this principle, which any one may reduce to practice. Taking a pen or pencil, draw two profiles of the human countenance; in drawing the first, represent all the features of the face as elevated—the brow, the eye-lids, the alæ of the nose, the lips, cheeks, etc. In drawing the other, let the same parts be as much as possible depressed; and in drawing the other portions of the head, let the same rule be observed. Namely—draw all the inferior portions of the face predominant over the superior, the muscular action being downward. If this rule is strictly followed, the expression of the two profiles will present a



strong contrast. Let the head again be drawn in a front view, with a full delineation of the parts, and the expression will be still more striking; more, especially, if the face be painted or colored in accordance with its character.

The following outlines are such as any one may draw at random, in carrying out the principle; the entire elevation of one renders it noble, the entire depression of the other renders it a fitting illustration of the basilar organs in vicious predominance. No one can draw profiles upon these principles, without making a striking illustration of one of the great laws of expression, or physiognomy.




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## ART. II—THE SPHERE OF WOMAN.

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A convention of the friends of woman's rights and woman's elevation was held at Akron, Ohio, on the 28th of May. An invitation from a committee of the ladies engaged in the movement, elicited the following expression of sentiment, which I take the liberty of laying before the readers of the *Journal of Man*, believing from their liberal spirit of philanthropic reform, that they would feel a lively interest in this department of humanitarian progress:

*To the officers and members of the Woman's Rights Convention, at Akron:*

The noble and interesting struggle in which you are engaged for the elevation of women should command the approbation of every intelligent being.

When you propose to enlarge or elevate the sphere of woman's

existence, you are met by the objection that her present sphere is sufficiently enlarged and elevated for the development of the best qualities of her character, and that when we remove existing restrictions so as to give her equality of opportunities with man, we but tempt her to enter a career in which her true womanhood will be sacrificed, her distinctive virtues lost, and all the vices of man assumed. If this were true, no such reform in woman's relations would be desirable, but, believing it untrue, I propose to show, by the evidence of science, what is the proper sphere of woman.

The most important fact in the history of woman is that she is the mother of all future generations of the human race, and that they are blessed or cursed by her influence, in proportion as she has been well or ill qualified for the duties of maternity.

Upon her it depends, whether the incalculable millions of all coming time shall be a pallid, scrofulous, feeble and consumptive race, or shall be hardy, healthy and powerful—whether they shall be gluttonous, intemperate, passionate, murderous and knavish, or honorable, philanthropic, temperate, and holy—whether they shall move right on through science, to harmony and happiness, or shall still struggle through ignorance and crime—through pauperism strife and war, inflicting incalculable misery upon each other.

All this depends upon the character which woman transmits to her offspring, and *that* depends upon the character which she achieves for herself, as it is beyond a doubt that whatever exists in herself, is, in a greater or less degree, reproduced in her offspring.

Hence the great question in determining the proper sphere of woman, is, what is the sphere of life in which she may best develop her whole nature. What is the sphere of life in which she can obtain and store up for posterity the greatest amount of health and happiness—of intellectual and moral development.

If we ascertain such a sphere, it is our duty to place her in it—and he who would surround her with restraints to prevent her obtaining such a position becomes guilty of all the direful consequences inflicted upon the future millions, as well as upon the present generation.

There is not in the nature of things any reason why the world should not be filled with every human excellence. There is no reason why men should not be invulnerable in health—incorruptible in morals—gigantic in stature, and god-like in intellect, knowledge and virtue. According to the laws of nature, it is not more difficult or mysterious to fill the world with the strength of Hercules, or the beauty of Apollo, than to cover it with scrofulous misery and baboon-like deformity. In accordance with the general laws of human improvement and hereditary descent, one result is just as intelligible and as accessible as the other.

Which of these results shall be attained depends mainly upon the sphere of woman. Whether the future of this world shall be bright or dark—whether it shall be painted with the hues of Heaven

or of Hell, depends upon the sphere which we now give to woman. For as the future is ever imbedded in the present, and angelic beings read in present facts all future facts, the future of humanity lies in the present generation, and more especially in woman, who is the connecting link of the past and the future.

If, then, the sphere of woman is a sphere of happiness, the same bright sky which overhangs her head, surrounds the future world of humanity. If her sphere is a sphere of knowledge and intellectual power, then science and wisdom are the future destiny of mankind. If her sphere is that of good and great deeds, then goodness and greatness are the future destiny of the world.

If women are trained like Spartan mothers, their offspring will be warriors—if degraded like the North American squaws, their offspring will be savages—if trained like the females of the present civilized races, in every conceivable variety of subordinate situation, their offspring will present every conceivable variety of deformity and beauty, of vice and virtue, of disease and health, of intelligence and ignorance; but we shall vainly look for great and enlightened men, with perfect bodies, powerful minds, and souls filled with justice, with love and with truth. Such men are now rare and astonishing phenomena, and they must continue to be strange and marvelous exceptions to the usual course of Nature, until woman is lifted up out of her petty sphere of brainless drudgery, of frivolous idleness, of luxurious indolence, of harrassing care, and of physical debility and disease.

We deprive the greater portion of woman-kind of the best influences of life. All women are more or less subjected to some of the following evils:

They are deprived of liberal education, and if, in a few rare instances, such an education is given, they are deprived of all the opportunities of enjoying its benefits by giving their acquired talents and knowledge a proper sphere of operation.

They are either deprived of healthy physical exercise and development to the destruction of their constitutions, or they are overpowered by domestic drudgery, of a fatiguing and harrassing character—or, in many cases, they are subject to both of these misfortunes in succession.

They are deprived of all personal pecuniary independence—**EN-SLAVED** by the inadequate wages of their toil—compelled to be dependent upon men, and deprived, by their restricted mode of life, even of the privilege of looking abroad sufficiently to make a judicious choice of the husband to whom they entrust their fate, and vow eternal submission in accordance with law and usage.

All heroic impulse, all large thought and great action are forbidden by tyrannical public opinion, while littleness, helplessness and dependence are honored as virtues.

Thus do we skilfully combine around woman all the influences which may be-little, crush and degrade her nature, and, through her,

the future billions of mankind. Is it then strange that civilized nations, although able to produce three times the wealth that is needed for the comfort of all, still wallow in a wide-spread pauperism? Is it strange that the millions of Europe allow themselves to be governed by hereditary robbers and pirates? Is it strange that a republic is still deemed almost every where impracticable? Is it strange that even in this republic, the principles of just legislation and social harmony are not yet understood? Is it strange that science crawls with tardy steps, and that thousands of gross delusions still pervade all countries? Is it strange that the very first principles of reason and justice, on this and many other subjects, are generally repudiated? In short, is it strange that our present comparatively ignorant, diseased, ugly, scrofulous and brutish race cannot see farther than an arm's length before them, and still flounder on in this great quagmire of despotism, pauperism, ignorance, crime, "war, pestilence and famine," without perceiving that on the right hand of their hopeless road lies the high table-land of universal justice, peace, liberty, knowledge and health?

Is it strange that such blind imbecility rules the councils of the world, when our whole aim is to place woman in the very focus of imbecility, and through her we thus cripple and crush effectually that God-like power of mind which would, in a single century, were it left free, lift man from his present social hell to social heaven.

It is obvious, then, that in doing justice or injustice to woman we are doing justice or injustice to all future generations—and as the proper development of woman should be the great question with far-sighted philanthropists, let us enquire whether her present limited and peculiar sphere is the best for her rightful development.

I can hardly conceive that any rational man, should regard woman's present position as the best for her full development. Who will deny that a large portion of the female half of the race are miserably defective in strength, in muscular energy, and in general stamina and health? Who will deny that the majority of females are deplorably ignorant not only of the wide range science and literature, but of a large amount of knowledge which is necessary to fit them for the duties of life, and especially for the duties of mothers? Who will deny that women generally are deprived of that industrial education, and those opportunities for a fair reward of their labor, which are necessary to their living a life of comfort, or escaping from poverty, drudgery, and anxiety? Who will deny that thousands of females, with natural capacities to be leaders or teachers of mankind, are kept at present in a limited sphere of usefulness, unconscious of their own power? In short, who will deny that our present social institutions cramp and repress all female greatness? The advocate of the present order can only claim that it develops modesty and the affections at the expense of all the other excellencies of character.

But even this claim is fallacious, for the love and modesty of a half developed woman are far inferior to the same qualities in a great fully developed being, who would love nobly and wisely—not with sickly, sentimental, hysterical or jealous fondness, but with a strength, intelligence and joyousness, which would diffuse sunshine on all near her winning presence. The modesty of an ignorant childish or superstitious woman is as far inferior to the modesty of an intellectual and educated woman—accustomed to commune with nature in all her diversity—as the flowers of a milliner are to the flowers of Nature.

But it is contended that this high development of woman is impracticable—that when we give her any wider sphere than the present, we destroy all the peculiar charms of her present character, and substitute therefor the coarse masculine vices of the other sex.

This is contrary to the indications of extensive experience. Men deprived of female society are inclined to adopt coarse and vicious habits, and women deprived of male society are not thereby improved. Bring the sexes together and mutual benefit results—man is refined—woman is stimulated and inspired with a higher, nobler ambition. Each sex contributes to elevate and develop the other. In accordance with the universal wisdom of creation, the sexes were ordained to react on each other, not for evil but for good. It is the misfortune of society at present that this influence is too much restrained. The separation of the sexes is unnatural and demoralizing in its tendency. Let the influence and the presence of woman be seen and felt everywhere, and that influence will be altogether benignant. It will improve the tone of our education, of our society, of our business, of our professional life—and even of our politics and government.

There is one view especially which assures us that woman should occupy the largest possible sphere in the affairs of this world. Of the immense reforms which are to be effected in almost all our relations, how small is the amount that can be accomplished by violence or by blood-shed? How little can be done even by indignant denunciation, and how often does simple argument totally fail to reach the convictions or to change the conduct. But on the other hand, how efficient, how irresistible is a kind and loving spirit. The tender hand of woman can parry the bayonet more effectually than the mailed arm of the soldier—the bosom of the mother will repel the sword more certainly than the shield or cuirass of the warrior. There is nothing like female ministration to reclaim the drunkard or the criminal. Woman is ever ready to interfere between angry combatants to prevent blood-shed, and if the influence of woman had heretofore been rightly recognized by governments, the savage butchery of war would long since have ended.

The world is still cursed with standing armies—with tyrannies of many forms—with social, ecclesiastic, pecuniary, political and

military despotism. Violence cannot relieve us. We may war against old abuses with all the power of the north wind, and we may cause them, like the traveller's cloak, to be held more firmly against us. But the mild influence of persuasion, kindness, love, or sympathy, as displayed by woman, operates like the warm sunshine in relaxing the stubborn attachment to every social incumbrance.

Man may denounce abuses, but the gentle ministry of reconciliation and reform is best in the hands of woman. Let us give her a just position in the world's government as in the government of the family, and we shall have no more war, no more sanguinary punishments, no more military rulers, no more standing armies of hireling soldiers, no more myriads of unwashed, uneducated, suffering, vagabond children, to swell the armies of thieves and felons, to fill our prisons and to pollute the moral atmosphere of the world.

In the infancy of human beings the tender, forgiving love and watchfulness of woman are indispensable; without them there could be but a poor prospect for the morals, the health, or even the life of the little helpless beings who possess the rudiments of all goodness, but need the best influences to develop what is latent in them. In like manner, we may say, that in the infancy of the race, the harsh hand of military power is not the proper influence for its progress and health. In the present condition of the race, full of childish impulse and passion, waywardness and selfishness—but full also of a glorious promise for its manhood, woman only can guide it happily through the struggles and sufferings of infancy to the splendid realities of its future maturity. Let us, then, introduce as much as possible of female influence into all the affairs of life—in education, industrial pursuits, in society and in government.

Woman has never yet been injured by introducing her respectfully into the presence of man. Man has never failed to be benefitted by the association. As the presence of woman converts the vulgarity of a drunken frolic, into the refinement of the ball-room, so will her honorable introduction into the great world of science, literature, industry, education, and government, tend to refine the manners, purify the morals, increase the benevolence, diminish the violence and coarseness, elevate and enlarge the sphere of scientific thought, by directing it to humanitarian ends, and, in a *thousand nameless ways*, promote as no other influence can, the reign of *universal harmony* and the onward progress of mankind toward the kingdom of Heaven on Earth.

Such are a few of the more obvious considerations, which I had thought of illustrating by reference to the unquestionable physiological laws of the human constitution, but the length of this communication already forbids an elaborate scientific analysis of the laws of male and female development, which, at some future period, I shall take pleasure laying before the philanthropists of our country.

Indeed, I feel but little occasion for writing at present, since I have observed the large amount of clear, strong, benevolently-inspired intellect already enlisted in the good cause, with which I claim the privilege of fraternally uniting, and to which I tender the homage of my profound respect and ardent admiration.

JOS. R. BUCHANAN.

TO EMILY ROBINSON AND OTHERS, *Com.*

### ART. III.—PROGRESS OF SPIRITUALISM.

The great and revolutionary wonders of spiritual science, which are ignored by most of our scientific men, and abused, misrepresented or ridiculed by a large portion of the press, cannot be overlooked by an independent and truthful JOURNAL OF MAN. My readers and hearers have never yet known me to deceive or mislead them in a matter of knowledge; and if there are any who think I have assumed a position too hastily, in reference to spiritual phenomena, or that it would be unsafe to rely upon my caution, impartiality and discrimination, in such a matter, I can only refer to the fact that I have long been accustomed to assume positions in advance of the public, in defiance of opposition or ridicule; and that my doctrines have never yet failed to be vindicated by additional evidences, which compelled the assent of slow moving skeptics. If, in this matter, I have been deceived, it is the first public scientific error into which I have fallen. If I am right, it is but a repetition of the old story: new phenomena are brought forward—cautious investigators believe, and are proved right—dogmatic skeptics deny, and are proved wrong.

The following narrative from Mr. W. T. Coggshall, who is preparing a full history of these matters, is worthy of attention.

*The Rise and Progress of "Spirit Rappings," briefly sketched.*  
By WM. T. COGGSHALL.

The readers of the *Journal of Man* have been informed that what are now called "Spirit Rappings," first occurred at Hydesville, in the town of Arcadia, Wayne county, New York. These were not the first "manifestations" of this character of which the world has knowledge, for they can be traced through different periods, to a date as ancient as 1135; but the first *sounds* definitely ascertained to be for the purpose of communications from the spirit-world, and "called out" for the furtherance of knowledge, in reference to the spheres beyond the confines of earth, were witnessed at Hydesville, in the month of March, 1848. They occurred in the family of Mr. John D. Fox. They were next heard at

Rochester, in the presence of two young ladies, members of the Fox family, who were visiting that city. Many persons were privileged to witness the "manifestations" at Rochester—which "manifestations" were not confined to "raps," but consisted in the moving of chairs, tables, and other articles of furniture.

In the early part of the year 1849, the youngest of the Misses Fox visited Auburn, and very remarkable manifestations were witnessed. About this time the sounds were heard, and communicated with, in the family of Harmon Beaver, at Sennett, New York, and also in the family of one Deacon Hall, at Greece, Monroe county. Meantime they spread among families in Rochester; of these may be mentioned those of Rev. C. Hammond, Rev. A. H. Jarvis, and Lyman Granger.

At Auburn, a Mrs. Tamlin was ascertained to be a "medium," and sounds were not only made in her presence, but articles of furniture were moved, musical instruments were played upon by invisible musicians, and many persons were struck by spirit-hands.

After the Rochester Knockings had been widely talked about and speculated upon, the Misses Fox, in company with Mrs. Fish, a married sister, visited New York, for the purpose of giving persons, who were anxious to examine into the "mystery," a fair opportunity. The literati, clergy, and citizens in general, as well as the floating population of that city, attended "sittings" for the investigation of the "mysterious sounds," and no one discovered their origin independent of the hypothesis, that they were produced by those who have gone before us to that bourne, whence it has been said *and believed*, "no traveller returns."

While the "mediums" were at New York, the "sounds" were heard in the presence of Mr. Henry Gordon, at Bridgeport, Connecticut, and many interesting "revelments" were made. Soon the people of Providence, Rhode Island, were informed that there were "mediums" in that city, and the "raps" were "manifested" in numerous families of the first respectability.

Many converts were made at Troy, New York, by a visit of the Misses Fox to that city. At Springfield, Massachusetts, a circle of inquirers was satisfied by a visit of the younger Miss Fox, and, in a few months, the sounds occurred in the family of La Roy Sunderland, at Boston—his daughter, Mrs. Cooper, being the "medium." Communications of an interesting character are still received.

In October, 1850, the "Knockings" were first heard in Cincinnati. They have since been communicated with in Cleveland, Ohio, at Pittsburgh and New Brighton, Pennsylvania, at Milwaukee, Wisconsin, at Richmond, Indiana, at several towns in Michigan, and, within a few weeks, they have broken out in the family of Clement Pine, at Chillicothe, Ohio, and in that of a Mr. Doherty, at Crawfordsville, Indiana, and also in the family of John O. Wattles, at Wea Dell, Indiana, as well as at Chicago, Illinois, and



Wheeling, Virginia. At Oswego, New York, as the readers of the *Journal* are aware, the "manifestation" has been varied from "raps" to impressions on the hands, in such a manner that a sort of deaf-and-dumb-alphabet mode of communication has been established.

In numerous families in Rochester, New York, in New York City, at Providence, Rhode Island, and in Cincinnati, as well as Auburn and Springfield, Massachusetts, the manifestations now continue with unabated interest in particular circles, although but little is said about them in the newspapers—the novelty of the "noises" having, in a measure, ceased to attract, and many "observing" editors having declared that the "humbug" is exploded.

The visit of Miss Margaretta Fox and Mrs. Ann L. Fish to Buffalo, has been commented upon in the *Journal*, and I need not dwell upon their signal triumph over professional, scientific charlatans.

When the "raps" were first heard at Rochester and at Cincinnati, higher "manifestations" were promised as fast as the minds of the people were prepared. This "prophecy" has been fulfilled. In a letter from La Roy Sunderland, the writer is informed that spirit-voices have been heard by several members of his family, and that numerous written communications have been given him.

Rev. C. Hammond writes to me, that the spirits have conversed in an audible voice with the members of the family of a Mr. Oliver, at Hookerville, New York, and sounds resembling sweetest music, produced by "mysterious" agency, have been heard repeatedly in Auburn; and the writer, in company with two clairvoyants, once heard this spirit-music in Cincinnati. It was markedly different from any earthly music that ever came to my ears, and was heard under circumstances exceedingly unfavorable to imposition.

Accounts are received every week of new manifestations in different portions of the country, and the "raps" are now heard in many more places than are generally known. In many families and neighborhoods, where they have occurred, fear of ridicule and superstition have induced people to keep their experience a secret.

Important clairvoyant investigations are being made in Cincinnati, which, in a connected form, will be published to the world in a few months; but the "raps" are not heard, for the want of a proper "medium." Sounds are made at numerous houses, to the writer's personal knowledge, but no communications of general interest have, for some time, been received through these "sounds."

Severest scrutiny, incited by bitterest prejudice, and encouraged by stubbornest skepticism, among men of acute intellects and ripe judgments, having failed to expose the "Rappings" as a clique of "silly women," or "designing men," the new order of telegraphing, not from one town or one city to another, but from earthly to celestial spheres, is fairly before the world, and it is the business of honest men to candidly investigate. The brief sketch

we have given is an indication that the "imposture," if it be one, is not to stop where it now is; and those who would see light and knowledge increase, should be prepared either to expose consistently, explain rationally, or witness the dying out of blind tradition and ignorant superstitions, upon the introduction of a sensuously-demonstrated philosophy of the spirit-world, which will show immortality to be a necessity of man's nature, and his hereafter to be in exact relation to his actual mental and moral condition here.

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#### ART. IV.—SCIENCE AND HER VOTARIES.

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The late meeting of the American Association, for the advancement of Science, in Cincinnati, furnishes a pretty distinct illustration of our present stage of scientific progress.

An Association for the "advancement of science" necessarily includes, in its scope, everything that is known by that name; and as the Association embraces the men of science of our country generally, recognizing, as *ex-officio* members, the collegiate professors of the various sciences, it may be presumed that the Association includes all the men of science of our country, and that its transactions include all, or nearly all of the important contributions to science. The published transactions and proceedings of the Association might be considered a complete and fair representation of what is considered science by the majority of the scientific men of the present day. If we examine the reports of the meetings, or the published papers, we find that Geology, Chemistry, Astronomy, Mathematics, Natural Philosophy, Botany, and Natural History generally, are about all that are recognized and cultivated. Sciences that have a more direct bearing upon human welfare, are thrown aside as either inappropriate to the Association, or more appropriate to the associations of medical men. The anatomy and physiology of man, the influence of terrestrial agents upon the human constitution, the light which Comparative Anatomy sheds upon the human constitution, the true characteristics of nations, the relations of the brain and nervous system to the subordinate parts of the constitution, the general laws of the animal kingdom, as illustrated by Anatomy and Physiology, the laws of development in animals, in man, and in different races of mankind, these, and a host of similar subjects which are recommended by their interest, their beauty and their importance to human welfare, are virtually ignored by the Association.

It may be said, indeed, that all knowledge which is not merely a record of physical observations, and mathematical calculations, is beyond the limits of the familiar and favorite exercises of the Asso-

ciation. An additional proof of this proposition was furnished at the recent meeting. Believing, from the fact that ethnological subjects had heretofore been introduced, that the science of Ethnology was regularly recognized, and that an essay upon the characteristics of the races as illustrated by Comparative Anatomy would be in harmony with the character of the Association, I offered, by its title, the following paper :

“On the facts of Cerebral Embryology, and Comparative Anatomy—the inferences deducible therefrom, and their bearing on the science of Ethnology.”

This paper was accepted by its title (the paper itself not having been handed in), and placed upon the programme for Friday, the last day of the session. In the proceedings of the Association, however, the programme was amended, and the paper omitted. The following note from Prof. Agassiz, the president of the Association will show the ground upon which the course of the managing committee purports to have been based.

CINCINNATI, May 20th, 1851.

*Dear Sir* :—You are greatly mistaken if you suppose that the proceedings of our Association may be influenced by personal motives. There are too many watchful for its success to allow any such thing to take place. All our arrangements are regulated by well-understood principles; and if you consider the field which our Association covers, and, at the same time, will remember that your paper was entered when twice as many papers had been entered as could be read, you will find it very natural that it was passed over to make room for some more strictly belonging to our domain, the more so since there is a medical association of similar character, to which papers on physiological and medical subjects are more properly referred than to ours.

As to the experiments and views you have proposed to some of us in private, I can only repeat what I have already stated, that, as far as I am interested in such matters, I shall have them repeated under the most favorable circumstances, by entirely unprejudiced witnesses.

With great regard, yours,

*Dr. J. R. Buchanan.*

L. AGASSIZ.

Whether any improper influence from an unworthy member may have influenced the committee we need not now inquire, as the above is an authoritative exposition from the president of the Association, showing distinctly that our so-called American Association for the advancement of science, is not an association for the advancement of all sciences, but merely an association for the accumulation of physical knowledge in preference to more valuable sciences, thus serving to lay a foundation for more comprehensive science and philosophy.

Whether the members of the Association generally would acqui-

esce with the measures of Prof. Agassiz and the committee I do not know; but as the control of the Association appears to rest almost entirely with a few leading individuals, it is probable that the members generally would leave such questions to their official representatives. Supposing this to be the case, let us ask what stage of mental development is represented by this American Association.

The infantile development of mind commences with the exercise of the external senses; next to the observing faculties, come the retentive powers, which treasure up knowledge. Next after these the higher range of intellectual organs come into play; reason judgment, foresight, invention and imagination elaborate our science and philosophy.

When the mind of a nation is not advanced beyond mere descriptive science or the accumulations of erudition, it is certainly in an immature condition—far from the development of manhood. Tried by these principles, the American Scientific Association certainly does not exhibit evidences of the matured mind.

When the moral and intellectual faculties of our country have attained their proper maturity, the sciences of mere observation will have obtained a full development and definite form, and the discussions incident to their present progress will no longer attract attention. Physical knowledge and general erudition will be respected, but as common-place attainments they will not rivet the attention and absorb the time of our leading minds. Higher philosophy, and humanitarian science will then be the chief subjects of interest; and all knowledge will be estimated principally as it relates to man, as it promotes his happiness and insures his progress. The time of the members of scientific associations will be occupied, not in the description of shells and stones, of plants and fossils, of insects and reptiles—but in exploring the relations of man to all the substances in nature which are capable of promoting or injuring his health, and ascertaining the means of surrounding individuals and nations by all favorable influences leading to onward progress; in determining the elements of the human constitution, the nature of their metamorphoses, and the laws by which the best forms of human development may be attained; the relations of mind to matter; the vast number of subtle fluids, and intermediate agencies between the spiritual and material; the secrets of vegetation and atomic attraction; the means of enlarging the dominion of man over the operations of nature; the correlations of the material and spiritual worlds; the sources of epidemics; the causes of human deterioration, and the means of rendering mankind perfect in their physical, moral, and intellectual relations.

Such associations the world will yet see. It may be too much to look for them in our present juvenile condition, but it is certain that our present mole-eyed philosophy, is to be followed by some-

thing of a wider vision, and that our present scientific associations are to be succeeded by others more worthy of the name, as in the progressive periods of the world's creation, the cold-blooded fishes and reptiles, were succeeded by the higher orders of beings—by birds, smammalia and man.

## ART. V.—RECENT DEVELOPMENTS.

Many interesting incidents have recently occurred in the progress of spiritualisin, especially at Cleveland and Pittsburgh; in both of which places, the lectures of Mr. Burr, of toe-snapping notoriety, have served to develope much additional evidence and interest, serving to confirm the faith of many who had previously entertained no positive opinions. The following interesting letters from Mr. Courtney, I feel compelled to insert, by their intrinsic interest and beauty:

LETTER FROM W. S. COURTNEY TO THE PITTSBURG MORNING POST.

*Friend Harper:*—As society develops it is ever turning up to the surface new agencies in the redemption and civilization of mankind. New functions and uses by which mankind are served and made happy, are every day discovered, and the humane and philanthropic ever awake to fill them. Among these late great discoveries is that to which the *self-sacrificing* Burrs have dedicated their genius, viz: the Exposition of Humbugs, on the principle, "*similia similibus curantur*." Those gentlemen, stimulated by the most *disinterested* benevolence and patriotism, have looked abroad and seen that the great mass of their fellow beings were not capable of *thinking for themselves*, or of weighing and considering facts and investigating scientific subjects; and in the tenderness of their sympathies, have bravely gone forth, like valorous knights, to purge the world of error and lead back the weak in mind, the halt, and the blind, to the "good old way of thinking," which they and every body can understand. Their mission has brought them to Pittsburgh, where they *assume*, in coming here, that there is a great field of error, ignorance and delusion for their missionary labors. We ought to be very grateful to them for the interest they are taking in our behalf, and giving us the benefit of their *superior* abilities, experience, *honesty* and *integrity*.

Since their advent here I have been kept posted up in their sayings and doings at the City Hall, and last night attended their lecture and exhibition. To rehearse all his arguments and allegations would be tedious and useless; they are the same he has made use of wherever he has been, and consist principally in the assertions—That a prodigy requires more evidence to establish it than an every-day fact. That he has detected 52 mediums and 17 different ways of making the knocks. That there are 1000 media in the United States, all practicing this nefarious fraud; and at least 20,000 believers, who are all "cabbage heads," dolts and idiots. That "knocking" is contrary to Scripture and the clergy, and that "sainted mothers" and "angel babes" never "knock." That mediums "knock" with their toe joints, knee pans, thumb nails, shoulder joints, finger joints, and ankle joints; and if it is cold they have to go and warm them before they will crack. That they hold tables down with their toes and feet, and raise them up by "muscular action." That he was a man of *honor*, *honesty* and *integrity*, and was *modest* withal; then told what large audiences he had, and how the *respectable* Press all over the country espoused his side, and how effectually he used up Tiffany and Prof. Brittain. That spirits displayed no intelligence; didn't spell right. That it was all guess work. That he made nothing by these lectures but his expenses, and that his motive was solely and purely the love of truth. That "rappings" drove people to insanit and caused

suicide, etc., etc. From the reputation Mr. Burr had acquired as a speaker and controversialist, I expected at least if I was not enlightened by his arguments and experiments, to be entertained by his eloquence and address. I was disappointed. The man who is influenced solely by the love of truth, and is a calm, disinterested and impartial investigator and promulgator of it, is easy, cool, calm and subdued in his address; deliberate, dispassionate, dignified and graceful in his language and thought, with seriousness in his eye, reflection on his brow, and a placid tranquillity on his countenance; he has no hurried thoughts and emotions, but all is peace within. Yet I found Mr. Burr grim and desperate with rage and denunciation, his manner gross and vulgar, and his language defamatory, vituperative and coarse. He sneers, cavils, grins, and cries "Bah!"—full of contempt, ridicule and sarcasm; he calls hard names, slanders and detracts character, and manifests all the bitterness and malice of a furious combatant. His gesticulations, frowns and attitudes are terrifying and threatening, evincing the controlling elements of his character to be *combative*ness and *destructive*ness heightened by *vanity* and *conceit*, as his phrenic conformation indicates. Mrs. Fish was made peculiarly the victim of his malice, vindictiveness and revenge; and Dr. Underhill and Mr. Gray, the editor of the "Plain-dealer," were "drivelling idiots," etc.

And this is the man whose high and holy love of truth has led him away from his home to disabuse the minds of his fellow-man of error and delusion! All the statements he has yet made, with but few exceptions, have been made by himself on his own responsibility, which I think will not be sufficient evidence of their truth, to all, at least.

The grand denouement is reserved for the last night, and I see it charged in the Buffalo Express that many of his certificates and depositions are false, and neither signed by the party nor attested by a witness. As to the "rappings," Herman is the practical operator, and the Reverend Chauncey "expounds and explains." The noises made by them have not one single characteristic with any of the rappings I have ever heard. Those I have been conversant with are a soft interior muffled sound, like you would make by knocking on the table with a piece of tight twisted yarn or an Indian rubber ball, as the following certificates will show. The experiment with the bell disgusted the whole audience. Thus I have done with Mr. Burr. I have felt it a duty to say thus much, lest the seekers after truth abroad should think we were unable to appreciate his labors amongst us.

In addition to the following certificates, I am willing to testify on oath to the following facts: That I have heard those raps made on the table, wall, door or mantel when no one was near them or touched them. I have seen the table moved when no one touched it, and the room light enough to see all objects in it. That objects and articles have been thrown when all in the room had joined hands. That the knocks are made at the distance of 18 feet from the medium or any one else, and I have been in the daily habit of getting communications spelled out at that distance, when no one was present but myself and the medium. That I have seen sentences spelled out when the medium was asleep in her chair, or engaged in reading or writing or in conversation with others. That I have heard and felt the knocks made on the top of my hat when held in the presence of the medium, and have thus received communications. That the alphabet has been recited by third persons mentally and without pointing to the letter, when direct or unequivocal answers were spelled out to mental interrogatories. That communications wholly unexpected and beyond the knowledge of the medium have been spelled out, and purporting to be from spirits that none of the company thought of at the time. That almost all the communications that I have received have been highly intelligent and instructive, and always correctly spelled. That a word which the medium was in the habit of spelling wrongly was spelled rightly by the spirit. That ingrammaticisms of which the medium was guilty were corrected by the spirit in the communications. That matters disagreeable to the medium and to the parties communicating have been spelled out, causing all great anxiety, trouble and difficulty. Peculiar instances of this kind within my experience would of themselves, beyond all doubt, settle the question of the integrity and good faith of all present.

I have looked at all the objections which have hitherto been made against the hypothesis of the presence of invisible intelligences in those manifestations, and I think I have studied them to their foundations.

1. *Imitations*, however perfect, are not *detections*, and do not meet and disprove the facts—a monkey apeing the manners of a gentleman never makes him one.

2. An appeal to religious, philosophical, or scientific prejudices and routine, is invidious and assumes a knowledge of all the laws of God and nature.

3. True philosophy and religion affirm emphatically the hypothesis.  
4. Negatives never disprove an affirmative, unless shown to be entirely inconsistent with it.

5. The fraud or bad character of the guilty cannot be plead against the innocent.

6. The number of media and believers throughout the United States is an *argument in its favor*.

7. You *can* locate sound and do it correctly, every day hour and minute—it is a law of our nature that we should. We learn by experience to locate it, and cannot help doing it, just as we learn to see, and measure distance by the eye. Were our eyes opened for the first time, all things would appear equally near to them, and we would like the infant, grasp at the moon; but experience develops our faculty of seeing and measuring distance, and we cannot live without it—just so were our ears opened for the first time; all sound would appear to come from the same direction, and be close at our ears; but experience develops our faculty for locating it, and we act and live and rely upon it with entire confidence. Destroy this faculty, and you make common life confusion and chaos. A pretty story, if I have to run to my garret to see whether the wagon going along the street is on the roof or not, or to run all over the house to find out where the child is crying! Thus the sapient conclusion of the Buffalo Doctors is a sheer fallacy.

8. Silly, unimportant and false communications only prove that the *cause* is in keeping with the *effect*—that “like likes like,” and that the spirit-world is, as contended for, an entire *correspondent* of the natural world, associated and conjoined with it.

9. The low manner of communicating is only, as I can state, initiatory to a higher mode, and is about as wise an objection as condemning the laws of gravitation because Newton discovered them by the fall of an apple. To the philosophic mind no fact loses its scientific value on account of its insignificance and ridiculousness.

10. The objection that, if it is true, it would have been made known to mankind before, is as rational as to deny the magnetic telegraph, because it was not discovered in the dark ages. We are ever learning and perfecting in religion, philosophy, social science, the arts, etc., and blasted be the man who sets bounds to the ever-progressive development of humanity.

The regions beyond the tomb have been *terra incognita* for ages back, and our fancy stimulated by our instinct of immortality and the love of continued existence, has peopled those shadowy dominions with her creations, exactly typifying and representing all our human desires, passions and emotions, so that we can read the history of the human heart and mind in every age by studying its theology and religion. But as the science of astronomy has dissipated our fears of the stars falling, or the sun's melting down and firing the world—as the science of geology has exploded our dreams of cosmogony—so the facts and philosophy of the new spiritual science will explode our mythological ideas of a life after death, and give tangible and demonstrable reality to its existence, and reveal its economy. In all God's economy of the Universe, there are no abrupt changes, but all goes on noiselessly and harmoniously, developing and perfecting in due season, by and through and in the Divine Providence, which is general and particular in and over, governing and controlling all things, from the atom in the whirlwind to the globes in space. *Time* is a condition of this development. It sees error destroy itself by its own suicidal law, and truth reveal itself by its own intrinsic power—it punishes the guilty and vindicates the innocent—makes the crooked strait and the dark places light, and I, as a *rational* believer in those manifestations, am satisfied to await its slow verdict, and be of good cheer.

The following certificates have been placed in my hands to be used as I see proper. Numerous others might have been, and can be procured. I retain some in my possession, not deeming it advisable to give them to the public at present, but which I will exhibit to any sincere enquirer who calls upon me, and give a satisfactory reference to persons who have witnessed these manifestations. The following are regarded as abundantly sufficient to establish the phenomena so as to leave them entirely uncovered and unexplained by any hypothesis short of the actual presence of invisible communicating intelligences.

Respectfully your obedient servant,

W. S. COURTNEY.

VOL. II.—W.

## STATEMENT OF O. S. FOWLER, PHRENOLOGIST.

PITTSBURGH, May 22, 1851.

*Friend Courtney.*—I gladly comply with your request to tell you what I know respecting the spirit rappings and Burr's pretended exposure of them. I heard these rappings in New York, in connection with the Foxes, last summer, and have heard others this spring in Pittsburgh. I have also heard Burr's noises. The latter are no more like the former than a church bell is like a Scotch fiddle. Burr's are obvious cracks of the fingers or other joints, or such raps as any one can make; whereas these are inimitable. I said at first, I repeat now, no human agency can imitate these raps, nor even machinery, for that would prevent the variety now observed. You wish facts; I give you what I have seen and heard:—At one sitting, Christina, the medium, was sitting at least two feet from the table, and her feet at least two feet from those of the table. No other one was in the room except Mrs. Taylor, whose feet were also turned from the table, with sometimes her hands, sometimes her elbow on the table, but most of the time not touching it. I alone touched that table.

I heard the raps louder and more numerous than I had ever heard them before, sometimes in response to mental questions, sometimes to written ones. Now who made these raps? Underneath that floor on which the table stood was nothing but dirt. I examined the table, and can swear that there was no machinery under, in, upon, or about the table—can swear that no other person but myself touched it, and yet I felt its vibrations as distinctly as I ever felt any vibrations in my life.

The table vibrated with every rap—one of my feet was on the table leg—my foot alone touched that table. These raps I did not make, and yet that table vibrated. Could Christina, sitting two feet from the table, produce these vibrations? These vibrations were not on the floor, the others were on the table's leg. If these vibrations had had their origin in the floor, my other foot would have felt them. Christina did not make these raps; Mrs. Taylor could not have made them, nor would she if she could, for she is a true, trusty woman. I did not make them; no other living human being was in the room, and yet they were made. C. Chauncey Burr, who made them?

Besides, phrenologically considered, Christina is a perfectly honest girl. Not one head do I examine in months with as large an organ of Conscientiousness as she possesses. Her head is that of a downright honest girl, utterly incapable, either intellectually or morally, of trickery. If such a head should try tricks they would be perfectly transparent, for she has not sufficient *cuteness* to carry out a well concerted plan of deception. If Burr's conscience is half as large as Christina's, phrenologically or practically, then my eyes deceive me, for Burr has a very heavy *load* to his brain, Christina a very heavy top head. Burr's entire lecture did not contain one iota of evidence to disprove the Rochester knockings. True he made noises, though they were utterly unlike the spirit-rappings, and if they had been exact imitations, that would no more prove the non-existence of spirit rappings than the existence of *bogus* proves the non-existence of genuine coin.

In Burr's whole manner, as I read it, there was not an open, earnest, manly investigation, and defence of truth. If he had been actuated by a sincere love of truth, and desire to propagate it, his entire manner would have been different—would have had more heart, and less attempted oratory; more actual, less apparent interest; more pathos, less bathos. His whole manner struck me as that of a special pleader, not a developer of truth. His reference to Dr. Ackley, of Cleveland, is singularly unfortunate, for Ackley is behind the age in everything, and his opposition I regard as a sure proof of truth. Let C. Chauncey Burr look out, for if this matter be from the spirit world, its authors will soon take care of him.

In thus casting my influence in favor of the rappings I do simply what my fullest convictions of truth and duty oblige me to do. I testify, actuated solely by a love of truth, and a willingness to sacrifice if needs be in its behalf.

O. S. FOWLER.

## STATEMENT OF MRS. SARAH W. TAYLOR.

Having had considerable experience and opportunity of examining and observing the rappings or spiritual manifestations which have taken place at my house through the medium of Christina and Mrs. Bushnell latterly, and of Miss Mary Cronk, some time since, I am able, and do make the following statements in regard to them, which I am willing to swear to, viz:



It is now upward of two months since I first heard them through the medium of Miss Cronk. In her presence they are loud, distinct and satisfactory—made on the floor, on the table, on the mantle, on the wall, on the fender, or wherever else they are directed to be made by any one present. They would change from place to place as desired—they are not made by her feet, because pillows have been placed under her feet, and the knocks still made in answer to questions. On one occasion she complained of cold feet, when I wrapped two warm bricks rolled in a blanket and put under her feet, when the noises were still heard. The noises have frequently been made on the mantle and wall when she was sitting in front of the fire. In regard to Christina, my experience and observation has been more extensive, having been long acquainted with her, and until latterly she has lived in my family for several months; I, and all who know her intimately, have entire confidence in her honesty, sincerity, truthfulness and modesty. She was discovered to be a medium while living with me. Through her, while she lived with me, we received daily communications from what we believe to be spirits. Through her, communications have been spelled out which have surprised the company and not at all anticipated by any person present, and not at all within the knowledge of the medium, relating to things she knew nothing about, and from spirits she never heard of. Entire strangers have visited her, and had communications of the most satisfactory and convincing kind, she not knowing or ever having heard of any of the parties. Those knocks have been made on the tables, floors, and walls of every room in the house. They are made on the wall when she is standing near it, or when she is lying in bed. They are made on the floor when she is at her work, sewing or washing, and on one occasion I had a communication spelled out on the floor near where she stood while at the wash tub. They are made on the table when she sits off, not touching it, or it being touched by any person present. They have been made on the floor when her feet have been held in the lap of another lady, and while her knees are held; they have also been made on the chair she sat on, and on the sofa, or wherever she might be they are made on the nearest object to her. A great variety of communications have been spelled out through her from a variety of spirits, and tunes have been correctly rapped so that we could recognize the tune and sing with the rapping, they keeping time. It is not morally possible that we are deceived. I have heard dozens of raps at once, all different sounds, purporting to be from a great number of spirits present, old and young.

With regard to Mrs. Bushnell, we have had frequent communications through her, in her room, where she received her visitors, and at the dinner table, from the spirits of friends, acquaintances and relations, altogether unknown to her. They have been made on the dinner table so as to jar it and all the dishes, etc. when neither she nor any one else was touching it. From my acquaintance with her, I have entire confidence in her honesty, integrity, sincerity and modesty, as a lady of superior intelligence and high morality.

I have been to hear Mr. Burr lecture and experiment on the subject, and can state that the knocks made by him are not at all like those made by the spirits, differing from them in almost every particular. The sounds made by him are hard and concussive, those made by the spirits soft and muffled, somewhat like throwing an India-rubber ball against the floor or wall, and of a great variety, every spirit having a different sound.

SARAH W. TAYLOR.

The foregoing documents are followed by the statement of Mrs. PARKER, that she had received many satisfactory communications from deceased relatives and friends through Christina—that the table was loudly jarred when no one was near it, and that she has entire confidence in the good faith and integrity of Christina.

Mr. J. P. GLASS testifies that although he is not convinced or willing to express faith in spirit rappings, he is satisfied that the medium, Christina, is above suspicion or reproach, and that the sounds heard in her presence are totally different from the counterfeit sounds of Burr.

CHRISTINA BEAIL testifies on oath that she has been a medium of

spiritual communications for four months past—that the sounds, which she has no agency in producing, “are made while sitting, standing or lying, and while engaged at work or conversing—that they rap when her hands, knees and feet are tied or held, as has been frequently tried”—“that the raps made by different spirits are different and much louder than those made by Mr. Burr,” and that the raps were heard on the floor, the wall and the table while her statement was being written.

M. A. TOWNSEND testifies at length to the reality of spiritual communications from his own experience and denounces the tricks and counterfeits of Burr, as “totally unlike the spirit sounds.”

These are, but a portion of the testimony which Mr. Courtney has in his possession. The following letter is all that I can find room for, in this number, from his pen:

PITTSBURGH, May 3, 1851.

To the Editor of the *Uniontown (Pa.) Democrat*.—DEAR SIR: You say you are a believer in the spirituality of the “manifestations”—so is every free and able mind who has given attention to the subject. For the last two months, I, with my family and friends, have been in daily and almost hourly communication with the spirits of the next sphere, through the medium, principally, of Mrs. Bushnell, though several other media are and have been in this city. You are, perhaps, aware that previous to Mr. Austin's death, he and I had agreed that whoever should pass first into the next sphere, should find the means of corresponding with the other, and thus attest the fact of the world of spirits being inter-diffused in and among us in the natural world—instruct and assure him in and of spiritual law and life, and vouchsafe all the information and instruction on those various topics of spiritual existence, which so deeply engaged our attention and study here, which it was in his power to give. About six weeks after Mr. Austin's death, I received a message from him through Mr. Sunderland's medium, in Boston, to the following effect: “Tell Brother Courtney I have not forgotten my promise: I will respond to him in Pittsburgh soon, without fail.” About one month afterwards Mrs. Bushnell visited this city upon my invitation, then an entire stranger to her, and made my residence her home. Mr. A. says, he *influenced* me to write to her, and *influenced* her contrary to the importunate objections of all her friends in Cincinnati—contrary to all pecuniary advantages and prospects, to come here an entire stranger, in order that he might, through her, communicate with me.

Her visit to Pittsburgh has been a matter of surprise to herself and to all her friends. Yet it has turned out, when all is duly explained, for the advantage, spiritual and earthly, of all concerned. Hundreds have been assured of the reality of those spiritual manifestations, through the sittings at my house; and every candid mind who has sincerely sought the truth, and has had no personal interest to subserve, has been fully satisfied of their truth. Nor have I yet seen a single *rational* objection come from any one who has, to any extent, observed and investigated the phenomena. Spirits are clairvoyant and intuitional; and when they come to a person they read over his whole memory or “Book of Life,” and are cognizant of all his most secret ways, and thoughts, and can accurately determine his exact quality. They “search the reins, and try the heart”—they not only see his motives and purposes, his lusts, loves, schemes, and machinations, but the *actions* that will be ultimately or follow from their indulgence. In this way my mind has been searched by Mr. Austin, and without even having breathed a syllable or thought to mortal, have had my states of mind spelled out to me with proper admonitions, remonstrances and instructions. So with others, who I have seen grow pale with fright and astonishment, at the fearful revelations, etc. Moreover, our spiritual monitors and guides have been sent by us to explore the minds of others, friends or foes, just as a good clairvoyant would trace out the mind and condition of a person at a distance, and returning, have kept us advised of their thoughts and intentions, whether good or bad. What is more wonderful is their *precavoyance*; for I have had the particulars and events of the following day told me the evening previous, and which, in every instance, came unfailingly true.

How far into the future this prevoiant power reaches I am unable to state, because I have not yet experienced the future; but it has been drawn out and portrayed in living colors by visual representations made by Mrs. Bushnell in the spiritual trance, induced by Mr. Austin. When any important instruction or information was to be imparted, the dilatory and tedious process of communicating by the alphabet, was superseded, Mr. A. magnetizing Mrs. B. (a thing of daily occurrence), and inducing upon her a vision, representative of the information he wished to impart—those familiar with the visions or “Memorable Relations” of Swedenborg, will understand this picture or correspondential language. Then, after representing it to her and making her describe it, he would look at my mind to see if I had got an adequate idea of it, and then, by means of the alphabet, spell out an affirmation, correction, emendation, etc., of it, as the case may be. I have many of those representative visions, highly instructive and edifying. In order that you may have a clear idea of them, I have copied one with the circumstances under which it was given.

One evening I had magnetized a young gentleman at my house, with Mrs. B., in order to develop his spiritual vision, and directed his perception to Mr. Austin. He described him accurately—though never having seen or known him—and talked with him in thought. After many other experiments, I requested him to ask Mr. Austin to make him see a vision. He said he would, and that he would make him see a vision representative of the “Frailty of human Life.” Mr. Austin then stood before him, looking healthy, cheerful and happy. Suddenly he commenced to swell hideously and look horrid—his face became flushed and red, choked and crimson (representing apoplexy, of which Mr. A. died)—his body continued to swell until it burst, when it was found full of worms eating and destroying it, during which time a beautiful bird of paradise (representing his spirit) was seen to hover over and around the body—the worms continued eating his body until nothing was left but a dry skeleton, which soon shrivelled and wasted away to dust, which was blown to the four winds. On looking after the bird, he found it flying on—and on—and on, until it entered a warm and balmy climate, and a most delightful country, when it perched, and rested upon a tree, bearing, at the same time, the most fragrant blossoms and the richest fruit. On looking beneath the tree, he was surprised again to see Mr. Austin looking brighter and happier far than ever, and on watching him, he commenced to ascend with others, a smooth and flowery mountain (representing progression), up whose fragrant ascent thousands and millions of happy spirits were slowly progressing, and now as they ascended, circle by circle, they became fewer and brighter, until they were lost to view in the distant and sunny summit. Call these dreams, if you please, they are pregnant and apt with meaning, and tell or typify the reality better than mortal language, oral or printed.

Thus, in a vision, my whole life has been portrayed to me; the truth of which, has, of course, to be proved by the future unrolling itself into the present. On last Tuesday, a company of us projected a visit to the Alleghany Cemetery. Mr. Austin said he would accompany us and magnetize Mrs. Bushnell in the Cemetery. Mrs. Courtney has a sister buried there, from whom we have had almost daily communications, and she also said she would accompany us. Mr. A. promised to magnetize Mrs. B. at this sister's grave. When going, Mr. A. conversed with us, in the omnibus and at my office, and when we reached the ground; and after wandering some hours through them, inspecting the monuments, etc., we neared the sister's grave, which had been purposely concealed from Mrs. B., and upon ascending a little rising ground, some person came up behind Mrs. B., and laid their hands upon her shoulders, and she, conceiving it was some one of the company, turned suddenly round, but saw the rest of the company at a distance of eight or ten rods behind. She became somewhat alarmed, and found herself rapidly sinking into the mesmeric trance, when she discovered that it was Mr. A., and that here was the grave of Ellen; she saw then into all the graves and coffins; some freshly laid in them, some wholly decayed, and some only partially, old men and women, young men and infants—and up in withdrawing her vision from the graves, and directing it obliquely upwards, she saw the most indescribably beautiful scenery, and in the midst of it numberless beautiful and happy spirits, and among them Eliza, who looked with disdain down at her tomb—and Mr. A. stood there, and pointed out to her the contrast between earth's scenery, and graves, and tears, and that spiritual kingdom, of which he was then an inhabitant. I was then standing, leaning against a marble slab, and Mrs. B. a few feet from it, when Mr. Austin rapped successively and distinctly upon it near my ear.

But I must draw this long letter to a close. Mrs. B. left us on last Wednesday for

Cincinnati. Upon accompanying her to my office with Mr. McDonald, Townsend, and others, Mr. Austin spelled out to me, after much affectionate greeting, "I am now at peace with all the world—I am with you always, even to death—peace be unto you—Farewell." An arrangement, however, has been made, by which, whenever I wish to be informed of anything relating to the study and philosophy of spiritual life, I am, by an internal desire, to request Mr. A. to instruct me in the matter, when he immediately goes to Mrs. B., and impresses it upon her in a vision, or spells it out, and she mails it to me. I have no medium now in my family, although the sounds are occasionally heard through Mrs. C., who has been rendered somewhat susceptible to the magnetic influences, yet they appear to be involuntary or uncontrollable, and consequently cannot respond to the alphabet, though sometimes they promptly answer questions.

With regard to a medium in your town, I shall have to write to you again. There are media everywhere, if the proper care was taken to develop them.

Affectionately, your obedient servant,

W. S. COCHRAN.

The discussion at Cleveland has not only increased greatly the number of believers in spiritual phenomena, but elicited an able defence from Mr. Tiffany. In his lecture on the 13th of April, the following interesting statement is given :

"These sounds, purporting to come from the spirit-world, are produced through the immediate agency of electricity, and almost every variety of electrical phenomena may, at times, be witnessed during these manifestations. Especially is this the case where the medium is not well established. Slight electric shocks are sometimes felt by the medium, at the time the sounds are produced, and are repeated at each sound, occasioning a slight twitching of the limbs. Sharp crackling sounds, following each other in rapid succession, like the escaping of electricity from the prime conductor of an electric machine, or from the knob of an overcharged leyden jar. Electric sparks and lights are sometimes seen, especially when the circle is somewhat large, and they composing it set in a dark room. Under such circumstances, I have frequently seen the room gradually light up, until I could see to distinguish persons by the light; at other times I have seen light phosphorescent clouds sport about the room, until they would appear to settle upon some one present, and I believe, in all instances of that kind, those upon whom these clouds have settled, have felt electric sensations, and many other phenomena of this kind are not unfrequently witnessed."

In the opening of his discussion with Mr. Burr, Mr. Tiffany says :

"I cannot produce these manifestations; I cannot control spirits by my will; but at times, when alone, they will come to me. In my bed, alone at night, when my family were all asleep, I have had, not knee joints, or toe joints, but invisible spirits, knocking loud enough to wake up those who were asleep; so loud and distinct were they, that a young man in my house woke up and came to my room to make inquiry as to the cause. This may be called imagination; but I know it in such a way that it cannot be imagination; I know it as the disciples knew Christ had arisen from the

dead; I know it as I know the storm comes on when I see the lightning and hear the thunder.

"I know, also, that the most secret thoughts of my heart have been made known to me—thoughts known to no earthly being but myself. But I have other evidences of intelligent spiritual communications. My daughter, who is fourteen years of age, was attacked, some four weeks since, with what appeared to us to be scarlet fever; the symptoms increased rapidly, the physician was unable to determine its character—thought he could by morning. In the meantime, I inquired of the spirits; and first obtained their consent to tell. They told me that it was only the result of cold; that she would be well in the morning. I sat by her side, anxious, but I confess, doubting. At four o'clock, there was no abatement of fever; but before seven, she got up, free from fever, and went to her breakfast, well!

"Again: my sister-in-law, who was some thirty miles south, had promised to visit us at a certain time; but not coming at the appointed time, we grew uneasy. My wife requested that I should ascertain, through spirits, the cause. I asked why she did not make the promised visit? In reply, they said they did not know. Will you ascertain? We will.

"She is sick and confined to her bed, but will be out immediately. Saturday, the stage brought her, and on inquiry as to the cause of her detention, she told us she had been sick and confined to bed."

There have been so many displays of these phenomena in Cleveland, that the editor of the *Plain-Dealer*, a gentleman of very honorable standing, says:

"The thinking and candid portion of the community are satisfied on these three points: first, that there are actual rappings; second, that these rappings are not made by mediums, or any other person or persons present; third, that the responses by rappings are coupled with intelligence, possessed by no one present. So far, all candid observers of these phenomena believe, and many do not stop here, but give full faith and credence to the whole spiritual theory."

The statements of gentlemen who have heard the raps, or felt them upon their own persons, or seen the tables moved when no one was near them, would occupy too much space for our pages. A society of gentlemen of leisure, at Cleveland, engaged in examining this subject, has received communications purporting to be from Dr. Franklin. In one of the communications, according to the *Plain-Dealer*, it was said "Biology, as used by Burr and others, is an improper term; Psychology would be a better word. The word Biology was used to make the subject a humbug." The readers of the *Journal* need no spiritual assistance to know the truth of these remarks upon the biological nomenclature. At the same sitting, the editor says: "The sound of sawing boards, driv-

ing nails into a box, or something hollow, was repeated several times."

A late number of the Plain-Dealer mentions that a physician and his wife, in visiting the graves of their children at that city, received beautiful and consoling messages from their children, by audible sounds in the grave-yard, which deeply moved their feelings.

There has been something of a comic and lively, as well as a solemn character, connected with the Cleveland operations. Mrs. Fish, who has been so fiercely assailed by Mr. Burr, has instituted a suit for slander—claiming ten thousand dollars damages. The officer, in serving notice upon Mr. Burr, introduced himself with sly gravity, as one who would propose a new method of teaching or explaining the philosophy of the rappings. Mr. Burr received him with much interest, and the proper document was handed him by the officer, who then left him to study its contents, and meditate upon the new method of settling philosophical questions at the expense of the defendant.

One of the editors of the Herald having taken a decided part against the spiritual sounds, and having taken the liberty to denounce and ridicule a respectable citizen for giving testimony in their favor, was visited by the said citizen at his office, and as the Plain-Dealer says, "received over his shoulders and down his back, divers and sundry slaps, whacks and cracks, with a rattan cane, administered by the aforesaid slandered individual. There were two others in the room belonging to the Herald concern, who interfered just enough to get whipped themselves, and here the matter ended." Which, the Plain-Dealer says, was a very fair proceeding, as the editors of the Herald had always been in favor of having editors whipped when they were in need of it. In his paper next day, he acknowledged *this new style of rapping* as genuine—the medium being quite in earnest. As to this matter, although I know little of the merits of the case, it is rather an amusing and refreshing novelty to find that class of people, who are usually the helpless victims of the abuse of the conservative majority, manifesting spirit and energy enough to turn upon their assailants and rap out a lesson of courtesy and justice upon the back of an editor. Is it right—is it allowable for editors, not only to suppress the testimony for any new truth and circulate slanders against it, but to assail and injure the characters of all whose opinions they wish to oppose?

In Chillicothe, Ohio, the spiritual sounds have been heard at the residence of a worthy gentleman, Mr. C. Pine, in the presence of a mesmerized medium. Several gentlemen, who were present, testify to the moving of a table, which moved in a singular manner, in accordance with the music of a piano. Mr. P. is a gentleman of perfect integrity and simplicity of character.

A subscriber of this Journal, at Newport, Rhode Island, mentions

the spiritual phenomena in that region, and says that his wife, being a medium, is operated upon by spirits—under whose influence she writes various sentences in different hand-writings, conveying messages characteristic of the deceased. Many other recent events, of startling character, are excluded by want of room, and will be noticed hereafter.

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## ART. VI.—ERRORS OF THE OLD SYSTEM OF PHRENOLOGY.

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The errors into which we have been led, by following implicitly the Gallian system, have not escaped the attention of observant practical phrenologists. Whenever I have met with impartial and accurate practical phrenologists, I have found that a considerable number of the errors of the old system have been forced upon their attention, by the observation of nature; and that, in many instances, they had almost unconsciously modified its application and its meaning in their own minds, so as to approximate to the truth as they find it in nature.

Phrenological observers in this stage of progress are, generally, more liberal than at an earlier period. When we first acquire decisive evidence of the truth of phrenology, and observe that, in a number of craniological examinations, the cranial developments indicate the true character, we are very apt to overrate the accuracy of craniology and the truth of its details. A more enlarged and critical observation diminishes the fervor of our prepossessions, and in those of a distrustful, suspicious, and skeptical disposition, frequently produces an apathetic indifference to the science, if not a positive disbelief. Fortunate are they who neither linger in the credulous enthusiasm of the neophyte, nor advance to the stagnant apathy of the skeptic; but whose interest is redoubled by perceiving that, while they are in possession of a great amount of scientific truth, there is also in nature a far greater amount of knowledge which lies within their reach. When such individuals discover, for example, that persons of small occipital organs are capable of manifesting all the affections in a very high degree, they are induced to connect these active affections, not with the deficient occipital organs, but with the coronal region, which they perceive to be well developed, and competent alone to produce all forms of kindness.

The error referred to in the April number, page 296, in reference to Friendship, generally attracts the attention of practical phrenologists; they are compelled to perceive that Adhesiveness, without the true region of Affection and Benevolence, produces no kind and

generous acts; and hence, they learn practically to estimate the affections, by connecting with Adhesiveness the benevolent and friendly region. Thus they approximate very closely to the truth, and practically sustain the science, although they do not strictly adhere to the theory.

Practical phrenologists have technically referred love to the occipital organs—to Amativeness, Adhesiveness, and Philoprogenitiveness. But, practically, they perceive that the emotion of love is of a higher origin than this; that it is only the good who love truly and purely, and that without the proper development of the superior regions of the brain, love is but an animal impulse. Thus they learn to associate animal love with the occiput, and disinterested self-sacrificing and holy love with the coronal regions. Thus, practically, they conform to nature, describe character correctly, and suppose they are sustaining the old system, while they are materially departing from the Gallian doctrines. Such was the progress of Mr. O. S. Fowler, who had been led, by his observations, to recognize the highest forms of love as connected with the coronal region, and not dependent exclusively upon the occiput.

The phrenologist who has advanced thus far, needs only to be distinctly informed, that although the sexual appetite may be found in the Cerebellum, and a certain amount of personal attraction and gregariousness in the organ of Adhesiveness, all that is beautiful and disinterested belongs to the coronal organs; among which, we are enabled to locate Love in close connection with Ideality, Admiration, Imagination, Modesty, Reverence, Hope, and Conscientiousness. This is the only position which such an organ could occupy in the human brain, without violating all the laws of affinity, and the principles of mutual relation which apply to the organs and their different positions.

The location of Love, as shown by the Neurological diagram, is so strictly in harmony with the principles of mental philosophy and with the known physiological laws of the brain, as to render it quite certain, even if we had no proofs from experiment or from Craniology that our present location is the true one. But all doubt upon the subject is effectually removed, by trying a decisive experiment upon any person of an impressible constitution. By coming in contact with the true organ of Love, such persons will feel a pleasing, mental stimulus, and a happy, amiable feeling, which they cannot derive from any other portion of the head. Having tried such experiments with impressible persons, who had been thoroughly instructed in, and devoted to, the old system, but who were candid enough to report their impressions and sensations fairly, I have found the results quite uniform and satisfactory; and thus they will always prove, unless the subject should be of too imaginative a character, to make a cautious experiment and accurate report.

[TO BE CONTINUED.]



## Familiar Table-Talk.

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**MATERIALS FOR VOLUME THIRD.**—The wonderful and interesting developments now in daily progress, and the large number of subjects for investigation which have not yet even been noticed in this Journal, require its enlargement.

In the bi-monthly Journal, sufficient space may be found for those investigations in dietetics, the laws of health and the philosophy of disease, to which the Journal has not yet given its attention.

Improvements in education and in the social systems of the world, the struggles of reformers, the elevation of the laboring classes, the amelioration of governments, the elevation of woman, the decay of bigotry, and the flashes of morning light all over the world, may receive something more than a passing notice.

The great era of spiritual communication now beginning in a new and authentic manner will require attention. The subject demands an earnest, candid and cautious investigation. The voluminous disclosures of clairvoyants and spirits, the new demonstration of immortality, and the changes in science, theology and social life which may thence arise, are subjects which no thorough anthropologist can overlook—which no friend of man should neglect.

The immense field of phrenological science in which so little has yet been accomplished in comparison with what remains to be done, still lies before us. Phrenological philosophy applies to all the details of social life, government, and self-development; and these applications alone would form a sufficient theme for the largest periodical.

The animal kingdom furnishes innumerable illustrations of the constitution of man, and although its physiology has been learnedly examined, its phrenology is yet in its infancy.

The increasing amount of *progressive* literature, full of bold thoughts and benevolent influences, and of contributions to all departments of Anthropology, demand the attention of a reviewer who may bring good works rightly before the public and keep the liberal minds of our country apprised of the character of many works which they would wish to peruse. It is designed to enlarge this department of the Journal so as ultimately to keep its readers apprised of all the valuable anthropological material issued from the press, as well as to expose occasionally the fallacies and delusions of the champions of ancient errors.

Animal magnetism and other imponderable agencies are beginning to be investigated in a profound manner; disclosures of great importance are yet to appear. The amount of invention and discovery now in progress, the great number of phenomena reported by scientific observers, and the progressive establishment of intelligible laws in the various sciences have all so direct a bearing on the science of man and on his general improvement as to demand attention from the Journal.

The new system of Phrenology will be illustrated by examples of its application in describing characters. Psychometry will be applied to the investigation of celebrated individuals; and if weightier matters do not prevent, the principles of physiognomy and the philosophy of the fine arts will receive attention.

Upon all these subjects the Journal occupies an independent position, advances peculiar ideas, aims at human welfare, and claims the support of all good men.

The monthly Journal will retain the same character as heretofore, while the more voluminous and scientific essays, reviews, quotations, etc. with other matter which cannot be introduced in the monthly will be found in the bi-monthly. Presuming that its subscribers will be chiefly those who take an active interest in anthropological science, it will be edited with a view to furnishing matter of deep interest to investigating minds.

**CLAIRVOYANCE.**—The statements of the New York papers in reference to M. Gandon and his clairvoyant nephew, came from sources so respectable as to command a ready credence. From these statements it appeared that the power by which the nephew knew what the uncle saw, was nothing but a fine display of the organ of clairvoyance. As such I republished their statements. But it now appears that in these reports, an essential part of the exhibition was omitted, to wit: that in all cases where the nephew told what his uncle saw, he did not describe it spontane-

ously, like a true clairvoyant, but merely answered questions so ingeniously arranged as to convey, by a secret system of interpretation, their proper answers.

The following account of his exhibition, from the New York Tribune, shows, if it be true, that M. Gandon is merely a very skillful and successful performer of an old and familiar trick.

"On Thursday evening some two hundred persons were assembled at the Chinese rooms to see the mystery unveiled. After about half an hour spent in the usual experiments, the nephew telling with perfect promptness and exactitude, names, dates, figures, etc., which were written on a slate and shown to the uncle, or communicated to him in a whisper, at a distance from the stage where the nephew was seated, blindfolded, the uncle proceeded to explain the process employed.

About this process there is apparently nothing mesmeric, or difficult to understand. It consists simply in indicating by the mode of putting the question, the answer to be given. In cases where a third party asks the question, the uncle indicates the answer in some seemingly casual remark made to the questioner or to the company. The indication is by the initial letters of the words used in framing the question or the remark. These initial letters must be such that, by taking the letter which, in the regular order of the alphabet immediately precedes each, the desired word or phrase is at once arrived at. For instance, the word *rose* is given to the uncle; he says, *quel nom ? regard donc !* (what name, look now) or some other phrase, whose words begin with the letter *q, n, r, d*, and the nephew at once takes the letters which succeed those respectively, and so constructs his reply. When any card as the ace of hearts, for instance, is named to the uncle, the nephew is made to understand what card is wanted by the words "*Be-n, demandez*," which the uncle addresses to the person who has just whispered or written the name of the card, and who then demands aloud, and is answered correctly: the word *bien* or *well*, being understood between uncle and nephew to mean *heart*, and the letter *d*, the initial of the word *demandez* to signify *one*.

This process was fully illustrated by M. Gandon through repeated experiments made and explained in detail, after it had been communicated to the audience. The difficulty in using it consists solely in constructing phrases with sufficient rapidity. But after the years of practice devoted to it by M. Gandon, the greatest dexterity is conceivable. He certainly pushes it to the borders of the miraculous, and even after it has been clearly explained, the results are as surprising as ever.

The believers in Mesmerism have been hoaxed heretofore by similar impositions, but M. Gandon appears by far the best trained and most successful of the performers of this trick. Such impositions, however, have no bearing whatever upon the real and inexplicable facts of clairvoyance, which are continually being developed throughout our country, in a manner totally different from any thing that can be produced by M. Gandon and other counterfeiters of these phenomena.

The following, from the Buffalo Advertiser, presents one of the numerous facts which have established the conviction of the truth of clairvoyance in the minds of those heretofore controlled by skepticism.

The editor, after contemptuously denouncing the various lectures and exhibitions of mesmeric and clairvoyant phenomena, in a manner exceedingly coarse and stupid, proving himself a stubborn dogmatic and censorious skeptic, finally acknowledges the facts of clairvoyance in the following naked and ungracious manner:

"We stepped on Saturday evening, into McArthur's garden, to attend the exhibition of the manifestations of clairvoyance by Miss Martha Loomis. She was put by her mother, in what is called a magnetic state. We and two disinterested persons blindfolded her so closely that we know positively that she could not see, with her eyes, anything whatever, not even the strongest gas light. In that condition the young lady read all sorts of written and printed words, of which she had no knowledge except what she gained after they were placed in her hands. She described with perfect accuracy persons standing at a distance, their dress, attitude and complexion to the minutest particular. All this was done without prompting or apparent collusion from any quarter. She exhibited no hesitation, and made no mistake. There was no guessing about her answers. They were prompt and to the point, and accurate. This is what, or a part of what we saw with our own eyes. For the first time we are bothered with this thing called clairvoyance. We cannot say that we believe in it any more than we did before, but, for our life, we cannot give a reason why we do not. We are only certain of two things: first, that the woman did not see with her eyes, and, second, that she did read correctly and promptly everything that was handed her."